

my native land I felt deeply interested in your cause, nor has my interest in the least abated by coming to the opposite side of the globe. I have, therefore, felt anxious to know the progress of abolitionism, but have only obtained a few items of intelligence on this subject. As often as you can consistently afford me information, it will be most gratefully received.

The awful fact that the Bible is kept from the slave, is a consideration, which has always most deeply affected my heart. The fact that such a land—a land of so much political and religious light—a land which is annually sending forth her missionaries to enlighten every dark corner of the earth—that such a land, should, by law, prohibit millions of her own people from searching the scriptures, thus obliging them to violate the direct command of God, is a consideration, which it would seem ought to arouse every Christian at least, to know the cause of such heinous sins, and to use every possible effort to have them immediately wiped from the history of our boasted country.

Another thing I have thought much of, is the inconsistency of those who say, 'we are as much opposed to slavery as you are.' These brethren acknowledge slavery to be a sin. Now, the bible expressly says, 'suffer not sin to rest upon a brother.' The difficulty with me is, how such brethren can fellowship, as consistent Christians those whom they acknowledged to be living in open violation of the law of God. Could they do so in reference to any other sin? Could they fellowship a known, habitual drunkard?

Another consideration at which I have often wondered:—'Slaveholders are the only proper ones to judge on this subject.' How this looks, when applied to anything else! Intemperance for instance, 'Rum-makers and rum-sellers are the only proper ones to judge of the temperance reformation—what means shall be used,' &c. These very men would be ashamed to use the argument in this sense. But where, I ask, is the difference?

Myself and wife observe the monthly concert for slaves, and feel deeply to sympathize with you in all your opposition and toil in this great and good work. We are happy to know of your success thus far, and trust that the time is not far distant, when the rights of man shall be universally acknowledged—felt and acted out by his fellow man.

With ardent desire, and earnest prayer for your speedy and triumphant success, Believe me, yours truly,  
In Christian love,  
D. L. BRAYTON.

#### VOICE OF FREEDOM.

Brandon, Thursday, October 19, 1843.

W. G. BROWN, Editor, pro tem.

#### \*We ought to obey God rather than man.\*

Before us is a sermon (on this subject) preached at Princeton, Illinois, by Owen Lovejoy, a brother of the martyr, and pastor of the Hampshire Colony Congregational church. We can only give the closing exhortation of this discourse. It is evidently written in a state of excited feeling. So much the better. Who tries to hush the Mother's frantic shriek when her child sends up its piteous moanings from the devouring flames? Who tries to press back the starting tear, when some daring hero snatches it from death and lays it upon her throbbing breast? Then talk not of excitement and enthusiasm in him who comments upon a bloody code that bids man be still while his brother dies a fiery death; nay, that bids him thrust back the old man, all scar-wreathed and faint to yet severer tortures!

Is this fiction? It sounds like it, but it is reality. Go to New-Orleans and listen to the sound that breaks the silence of the morning! What is it, the joyous song and shout of gladness? It is the sharp, startling crack of the lash, and the deep, shrill shriek of agony! Climb up the wall of the calaboose, and look down upon that scene of human woe! Why lies that American citizen, naked and bound, with his bleeding flesh quivering beneath the lash? He had heard, by chance, of a land of liberty, where he should not have to toil all day beneath a burning sun and be scourged at night, if through faintness and weakness he had not accomplished his task. So by the aid of night and the blessed stars, though weary and worn, with a bounding heart and quickened step, he crosses over into the land of freedom. But he wanders in vain from house to house, for food and shelter and raiment. The spirit of slavery has been there; and the iron hand of law has bolted every door in the face of him! The old man is taken back by ruffian hands for a bribe to his enraged and heartless master. This is why his life-blood flows like rain upon that dark, damp soil!

But to the extract from one who is ready to follow his martyred brother to the land of spirits, or he bolts his door against the flying mantle. Well does he gird himself with the fallen mantle of the ascended Elijah!

"I have not arrayed all these examples for nothing. This subject has a practical bearing. There are laws on the Statute Book of Illinois which conflict with the laws of God. Witness the following as specimens:

R. L. page 206, criminal code. Fourteenth Division; approved February 26, 1833.

Section 149. Enacts that if any person shall harbor or secrete any negro or person of color, the same being a slave or servant, owing service to any person residing in this State, or any other State or Territory of the United States, or shall in any way hinder or prevent the lawful owner from retaking such slave or servant in a lawful manner, he shall be deemed guilty of a misdemeanor and fined not exceeding five hundred dollars, or imprisoned not exceeding six months.

R. L. page 433: 'An act respecting free negroes and mulattoes, servants and slaves.' A. proved Jan. 17, 1821.

Section 1. Prohibits any black or mulatto person, not being a citizen of one of the United States, from coming and residing in this State, until such person shall produce to the county commissioner's court of the county where he or she intends to

settle, a certificate of freedom duly authenticated: And also give bonds to the penal sum of one thousand dollars, with sufficient sureties conditioned that such person will never become a charge to any county in this State as a poor person, and at all times to demean him or herself in strict conformity with the laws that now are or hereafter shall be enacted. It also imposes a fine of five hundred dollars (one half of which shall go to the county, and one half to the person prosecuting,) upon all persons who shall harbor, hire, or in any way give sustenance to any negro or mulatto who has not such certificate, and given such bond: Provided this shall not effect any person residing in this State at the passage of this act.—Abstract of the Slave Code of Illinois.

These are the laws of Illinois. Now listen to the laws of God. In Isaiah xiv. 3d and 4th verses, God thus enacts:—'Take counsel, execute judgement; making thy shadow as the night in the midst of the noonday; hide the outcasts, bewray not him that dwelleth. Let my outcasts dwell with thee; be thou a covert to them from the face of the spoiler.'

The State of Illinois says that you shall not harbor or secrete a runaway slave.—The statute of the Most High says, 'Hide the outcasts, be a covert to them from the face of the spoiler.' Now which will you obey?

In Deut. xxii. 15, 16, it is enacted thus: 'Thou shalt not deliver unto his master the servant that has escaped from his master unto thee: he shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates where it liketh him best: thou shalt not oppress him.' Here is an express, direct command not to give up the slave that escapes from his master. Consequently that clause in the Constitution, if it means this, which I do not admit, which requires us to give up fugitive slaves, is null and void, and of no binding force at all, and it is to be looked upon as nugatory, and ought to be disregarded and disobeyed forever and aye by all those who fear God more than they fear man. If there is any part of the Constitution or any law of Illinois, that requires us to break the law of God, then I call on you my brethren to come and help me trample them in the dust.

Take an instance. There is an aged saint whom Christ hath redeemed with his own blood. She is weighed down with the weight of sixty years. She is claimed as a piece of property, and made to work in the field absolutely without clothing. On a certain occasion her pretended master commands her to do one thing, her mistress another. She can not obey both, and does that which her mistress requires. The master flies into a passion, ties her with a rope around the waist to a tree, and beats her with a hickory pole, such as oxen are driven with, till it is broken to shivers, and till the suffering victim, laid from loss of blood and pain, sinks upon the rope. The master then calls upon his wife to bring the razor and the gimlet that he may pare off the soles of her feet, and bore into the bones to prevent her escape. But in the Providence of God she is saved this last outrage, and gets away. With feigned infirmities added to those that are real, hobbling along bent over the top of her staff, she makes her way from the land of whips and chains. She has slept out under the open heavens—endured the peltings of the storm, and lived for weeks on the wild grape and the hawthorn. She comes to your door emaciated, ragged, shivering, and asks your mercy. Will you turn her away? Will you shut your door in her face, or will you shelter, feed, clothe and comfort her? Say, will you give the old woman up? Will you betray the wanderer? Will you, or will you not, 'hide the outcast'? Will you obey God or the statute of Illinois? Remember the violation of one law subjects you to fine and imprisonment in the county jail—that of the other to eternal damnation. Who will you obey? I will not believe that there is a single person in this house who would not, contrary to the accursed statutes of Illinois, harbor, secrete, feed, clothe and help on their way, the poor fugitive. No, blessings on the head of those who help God's outcasts.

Well, if it is right and a duty to disregard one human law which conflicts with the Divine, why not another, another, and another? And where will you stop?—You can not stop till you have trampled under foot every law which requires you to violate God's law. But some one will happily start up here with this saying—'there is a penalty, a penalty!—if you violate human laws you must abide the penalty.' Well, let them bring forward their penalties—their fines and imprisonments. Let them heat their furnaces seven times hotter than is their wont; let them starve their lions—open their amphitheatres of wild beasts—prepare their thumb-screws and other instruments of torture to make us tell where the fugitives lie concealed; let them erect their gibbets and set up their gibbets, and prepare their gallows, and what their guillotines! What then? Can they heat a furnace as hot as the lake which burns with fire and brimstone? Can they kindle any flames that never go out? Have they any undying worm to prey upon the soul forever?—Whom then ought we to fear? Him that can kill the body and after that hath no more to do; or him who, after he hath killed, can destroy both soul and body in hell? Hath not Christ well forewarned us?—'Yea, I say unto you, fear Him.'

What if we are fined? Shall we be the first Christians that were ever spoiled of their goods? Did you ever hear of any taking the 'spoiling of their goods joyfully'? What if we do die a violent death? Thus the Lord Jesus Christ died—thus Peter, Paul, and other Apostles died—thus the glorious company of Martyrs died—thus Cranmer, Latimer and

Rogers died—thus Hampden, Sidney and Emmet died—thus Elijah Parish Lovejoy died, and thus, God's grace helping him, will Owen Lovejoy die, rather than yield obedience to human law which conflicts with the Divine.

Mother, can you not spare another son? Beside the prostrate body of that murdered brother, while the fresh blood was oozing from his perforated breast, on my knees while alone with the dead and with God, I vowed never to forsake the cause that was sprinkled with his blood. The oath was written in his blood. It most stand. Am I alone in this matter? No, I thank God that I am not. I see by the tearful eye and compressed lip that there are others here, into whose melted hearts the fixed resolution is now sinking. TO OBEY GOD RATHER THAN MEN—WHO WILL DO OR DIE!

\*His mother was present.

#### LETTER FROM BIRMAH.

The following letter from my beloved brother, now laboring in the foreign mission field, though not intended for publication, is inserted in the Voice, with the hope that the earnest call for more missionaries may find a response in the heart of, at least, one young man, among the churches of the writer's native Vermont—that the churches themselves, may look on this field, so desolate, and yet so ripe for the reaper, and search out, and send forth laborers to gather the harvest of souls.

"Where, where are they that should have wept in agony for mortal woe? Deem they the last command has slept, Spoke eighteen hundred years ago? Deem they it were enough to keep Eternity, themselves, in view, And suffer million minds to sleep? The same dark journey through?"

Sibsagar, March 3, 1843.

My dear Brother:

I wrote you I think in October last, urging you to come out if possible as a missionary to Assam. I hope you received the letter and that you have concluded to fall in with my proposal. I trust that if so, you will never have reason to regret it. But if you have not concluded to come, I must urge it upon you to get some one, or two others to come out in your room. This mission has been most sadly overlooked, or rather, the Board have not been able to occupy it for want of funds to enable them to send out more laborers. Throughout the whole of Assam, I have been the only one, able to preach till within about a year since, brother Bronson has commenced in Assamese—and you know my time has been almost entirely occupied in translating and preparing books.

Assam is the most interesting missionary field that I know of—and how has it been supplied? Only three missionaries and one printer for a country, between 3 and 400 miles in extent! The population around us is very dense—in this place itself (Sibsagar) are 8000 inhabitants, and within six miles of the station, are upwards of 100 villages, while the whole country between this and Jorhat (another large town of 8 or 10,000 inhabitants) is full of villages; some of them very large. In the whole district of Jorhat (which is about two thirds the size of the State of Connecticut) there is a population of 200,000, according to the estimate of the officer in charge; but this is, no doubt, far below the truth. In order to give you a better idea of the country, I send you this map, which is however very imperfect.—Very few of the towns and villages above Tezpur (Tezpoor) are inserted, as but a small portion of the country had been surveyed when the map was made.

Besides the Assamese, there are numerous other tribes in our vicinity—the Shyans, an extensive and civilized race, among whom we had intended to commence a mission, but have hitherto been unable—the Singphos, a wild but numerous people, who are averse to having the English government extended over them, but who are gradually becoming subjected; and the Nagas, a people scattered all over the hills to the east of us. They bear a strong resemblance to the Karens in almost every respect, and are considered by many as the same people; but without a more intimate knowledge of them, it is impossible to say with certainty. Brother Bronson commenced a mission among them, but was obliged to give it up, for want of assistant laborers, and on account of his labors being so much needed among the Assamese. Thus has the field in Assam been left desolate.

It has been truly distressing to me that while Birma, or rather that small portion of it which is accessible, has been literally crowded with missionaries, and while even such an unhealthy country as Arakan, has been supplied, this interesting field has been left almost totally unoccupied. Every thing here is favorable—the government is favorable—the natives are as much so as could be expected, and when a missionary goes among them they listen with eagerness, and are much less

bigoted than the Bengalis. Many of them are opposed to the worship of idols. I believe the people of Mattak, almost all reject idolatry. Dibrigor, at present, the capital of Mattak, is a beautiful station near the Brahmaputra, about thirty miles from our old station of Sadiya. Another excellent station for a missionary would be at Nazira, a few miles above this place, and if you come out, I hope you will go there. It is the head quarters of the Tea Establishment for the Southern Division. Jorhat itself would also be a most promising location for two missionary families. Oh, that we could see this field cultivated!—Then should we no doubt see an abundant harvest of souls. The fields are indeed white, but the laborers are few. I have little time to go out among the people, but when I do go I meet with great encouragement. I hoped to have seen the translation of the new Testament during the present year; but do not now expect to, as I find it requires much study to express the original correctly. It is seldom that I can accomplish more than half a chapter a day.

I hope you will succeed in inducing some one or more to come out and join us. Brother Bronson feels the want of help so much in Lower Assam that he is decided upon having the press go down to Gowa-hat; in which case, I shall be obliged to accompany it, and all the upper portions of Assam will be abandoned! The other brethren favor the removal and have recommended it to the Board; but I am decidedly opposed to it, and have written against it to the Board in the fullest manner. What their decision will be, I can not tell. I expect we shall get an answer in 4 or 5 months.

I hope you will see my beloved friend and brother, Rev. E. Kincaid. I have requested him to endeavor to find you; and have begged him to use his influence to get more missionaries sent out to Assam.

Your ever affectionate brother,  
N. BROWN.

W. G. BROWN.

#### Man-hunting in Ohio.

By a lae paper, we perceive that a Kentucky slaveholder has brought an action for damages, under an act of Congress, in the U. S. Circuit Court at Cincinnati, against a citizen of Ohio, for harboring and concealing his fugitive slave, and has recovered a verdict for twelve hundred dollars! The Judge is said to have decided in substance that "any act, done with the intent to facilitate the fugitive, is harboring and concealing in the eye of the law."

So the dominion of tyranny is limited only by the lines which bound the Union. It goes up into the free State of Ohio, and attempts the mighty task of robbing the human heart of the holiest sympathies of its nature. Will it succeed in changing all the warm, beating hearts in that broad land to hearts of steel? Who will stay the panting fugitive as he speeds along for freer air and a safer soil! Who will refuse to give him a crust of bread and a cup of water and to bid him "God speed" till his weary, swollen feet shall have struck the soil of freedom! Slavery is not content with the wide domain of half a nation in which to carry on its brutal work. It would make all the free States, up to the roaring Niagara and the free St. Lawrence a vast hunting ground, on which to sport in the chase for human game! It has come up to the very base of the great monument that stands on land, hallowed forever to freedom by patriot blood, to tear away an American citizen that clung around it for protection! The victim has escaped the fangs of the monster. The blood of others, but not of Latimer, drenches Virginia's soil! Let the monster feast while he may, on human flesh; he will lie down soon, in the death-struggle!

#### Reduction of Postage.

This is a subject of great importance to the welfare of the country. In England under the cheap system, the amount of money received by government is greater than under the old plan. The common expression is, "write, it is only a penny you know."—The social feelings would be greatly improved by more frequent correspondence, and thus in a moral point of view the results would be most beneficial. The New York Herald thinks the postage ought to be reduced to 5 cents on letters to any part of the Union.

Mr. McDuffie.—The Savannah Georgian, speaking of Mr. McDuffie, of South Carolina, says: "He appears to be failing fast—he walks with a feeble, unsteady gait, and his nervous system is made tremulous by the least excitement. It is melancholy to look upon so noble a wreck of a human being."

#### Urging the Slave to read the Bible.

A few days since, a clergyman related to us the following anecdote: While travelling in Virginia, he visited at the house of a friend who was a slaveholder. Receiving an invitation, one evening, from his friend to accompany him to a religious meeting in the neighborhood, he went, and found a promiscuous assembly, composed of whites and blacks, more however, of the latter. In the course of the meeting, one of the white brethren, most zealously, and in a somewhat lengthy exhortation, urged upon all present the duty of reading the Bible; of reading it through and thoroughly! On their way home the clergyman reminded the slaveholder of his good brother's inconsistency. "Well," said he, "I thought of it; of the glaring absurdity of urging men to read the Bible, who are not allowed to read at all!"

From the Emancipator that JAMES G. BIRNEY, the man who has made himself poor, by giving up \$20,000 worth of human "property", is about to visit Massachusetts, to address her citizens on the subject of slavery.

#### VERMONT LEGISLATURE.

The legislature convened on the 13th inst. ANDREW TRACY, of Woodstock, was chosen Speaker of the House, and FERRAND F. MERRILL, of Montpelier, Clerk, pro tem.

In joint assembly, John Mattocks, Whig, received 131 votes; Daniel Kellogg, Democrat, 104; Charles K. Williams, Liberty, 7. JOHN MATTOCKS is therefore elected Governor of Vermont for the year ensuing. HORACE EATON is elected Lieut. Gov. and JOHN SPALDING, Treasurer.

The whole number of votes given for Williams, is 3,766, making a gain to the Liberty party, since last year, of 1,673 votes.

NICHOLAS BIDDLE is said to be dangerously ill.

'SLAVERY is that thing which pervades, colors, and controls all the action of the general government.'

HON. CALEB CUSHING.

GREAT TEMPERANCE MEETING AT NIAGARA FALLS.—Above 4000 persons, some from a distance of 40 and 50 miles, recently assembled in a grove near the Falls, to mingle their voices with that of the mighty thunderer in eulogies of nature's beverage. A fitting place for such a theme. Loud, deep and continuous, went up the 'solemn bass,' while ever and anon the song and shout of human voices rang out above the water's roar, till grove and cliff, catching the spirit of the hour, sent back its echoes of cheer!

RATHBUN, THE FORGER.—This man's term of imprisonment expired on the 5th inst. His friends are about making purchases of land on "Jefferson Prairie," Wisconsin, a tract of land, said to be one of the finest in the Union. He is soon to leave Buffalo for that region.

An interview with 'Publicola' is requested.

The American Agriculturist's Almanac for 1844: by A. B. Allen, Editor of "the American Agriculturist."—This is the title of a very neat Almanac, of 64 pages, published by J. Winchester, 30 Ann St. N. Y. Price 12½ cents. This work comprises a large amount of valuable reading matter for the farmer and mechanic, and is well worth the price.

D. S. M.

THE "NEW MIRROR."—It will be seen by looking at an advertisement in another column, that a new series of this work has just commenced, thereby enabling all those who wish to subscribe, to procure complete sets.

Will the Publisher of this work please send the back Nos. of the "New Series," according to agreement?—D. S. M.

"THE ROVER."—The 4th No. of this work has just been received. It is splendidly embellished with a view of "East Port and Passamaquoddy Bay."—D. S. M.

#### COMMUNICATIONS.

For the Voice of Freedom.

Mr. Editor:—

Enclosed is a communication forwarded to the Rutland Herald, on Monday the 9th inst. for insertion in that paper, to be issued the next Thursday following. You will perceive that this gave ample time for the insertion of an article occupying the space of the following. Besides, the Editor of that print has published, week after week, and column after column, in favor of a Geological Survey; but the moment any of the people, whose interests are to be deeply affected by such survey, attempts to speak or write their sentiments on the subject—then the press must either not publish at all, or if they do it will not be for the purpose of calm, unprejudiced discussion. It seems that paper had, the week previous, given a labored editorial in favor of such survey. And they probably felt very reluctant in publishing anything tending to create a different impression just as the Legislature, who were to act on the subject, commenced its session. Perhaps in a week or two, after the occasion has passed, they will be willing to publish it. By publishing this and the enclosed article you will oblige

A FREEMAN.

#### GEOLOGICAL SURVEY OF VERMONT.

To the Editor of the Rutland Herald:

Sir—As I have taken it for granted you profess to be the editor of a free paper, and willing to hear both sides on all subjects deeply connected with the interests and welfare of the people of this State, I confess I have had some anxiety to make inquiry and give 'my reasons' on the subject which heads this article—although at the imminent risk of being 'roughly handled' if I happen in your opinion to be on the wrong side.

In the first place I will premise that I am not opposed to an expenditure of ten, fifty, or even one hundred thousand dollars if it can, in any way, be made to appear that a sufficient object is to be accomplished, or an equivalent rendered. But, Sir, I expect to this the State continues deeply in debt, unless some better reason, than I have yet seen, can be given in its favor.

This is peculiarly an age of unbounded speculation; of experiments—of humbugs, and wasteful extravagance; in which whole States are, if possible, as deeply involved as individuals. Look at Illinois, Indiana, Pennsylvania, Michigan, and many others; and witness the splendid bubbles which have burst in those States, leaving their people buried beneath the mountain weight of a public debt, of which they scarcely begin to pay the annual interest. Millions expended on quixotic projects which have returned for an equivalent nothing but actual bankruptcy and threatened repudiation.—And you will pardon me if I assert that, the man who had the honesty to stand up manfully in opposition to these projects—to this flood of expenditure, was called unpatriotic, illiberal—a 'Vandal'; and was branded then, as he sometimes is now, with the charge of "appealing to a miserable penury; or the more contemptible appeal to ignorant prejudices."

These reminiscences should teach a lesson of caution to other States, whether in or out of debt, not to engage in any project which promises no adequate return. If they do, the destruction of public credit will be the inevitable consequence.

All the reasons I have seen rendered in favor of this survey are the four following, and with your permission I will briefly allude to them.

1. Other States have had and completed such surveys. 2. Mineral deposits would probably be discovered. 3. It would attract general attention to the subject, and disseminate a knowledge of geological science. 4. It would advance the interests of agriculture.

1st. Now the fact that other States have executed such surveys proves nothing of itself. Unless you can show, Mr. Editor, that those States have derived particular benefit, somewhat equal to the vast amount of money expended, the case is, to say the least, a *prima facie* one against you. The question is in issue, and the burden of proof rests on you. What equivalent, I ask then, has Massachusetts received for the quarter of a million she has expended on her surveys, unless it be the heavy public debt incurred, and under which she still labors. And I repeat the same question concerning New-Hampshire, Rhode-Island and New-York.

2d. Mineral deposits might be discovered! And we are called upon to exchange a certainty for an uncertainty. Tax a people composed chiefly of farmers already in debt, at a time too, when the prices of their produce are greatly depressed—to raise, perhaps, in the whole, \$200,000, and for what? Why, because some mineral deposit may possibly be found, which will benefit, not only the owner of the land on which it is discovered, but also a few worthy Frenchmen, Irishmen and teamsters employed, by the owner, to dig, work and transport it! No one expects to find gold, silver, or coal mines in Vermont. And as to the useful minerals and formations, such as iron, manganese, coppers, marble, &c., they have already been found in endless quantities and varieties. But with all these advantages the owners of these quarries have, most of them, manufactured at a loss, instead of a profit, and consequently failed.

3d. In reply to the third reason I would ask, whether the people have not in their power all the means of obtaining geological knowledge from standard works already published? If knowledge of this science is desired merely, then every one has the same means of studying this as they have other sciences; and the \$200,000 had better be expended in support of common schools.

Besides, what has become of the Reports of Dr. Jackson, on New-Hampshire, Rhode-Island and those of other States? Have the common people of those States increased their stock of geological knowledge from those reports? And if so, are they not equally within the reach of every citizen of this State? The Legislature might, with equal propriety, be urged to appropriate large sums for surveys and reports on Mineralogy, Botany, Ornithology, and other kindred sciences, in order to disseminate knowledge in these departments. Perhaps, however, the people might prefer paying their school-master, or their public debt, rather than pay large salaries, at the rate of \$10 or \$12 per day, to professors of these sciences.

4th. But lastly, the interests of agriculture must be attended to, and great affection for the dear farmer is manifested, I ask,